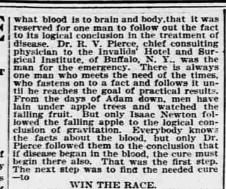
OMAN ARE UP AGAINST

THERE ARE MILLIONS IN IT.

What a race!

Our readers may ransack the pages of history for two thousand years, but they won't find recorded another race like this -to one which means so much to millions of



Americans. Here is what a studious observer who witnessed what he calls "a preliminary heat" says:

The train was just pulling out of Englewood puffing and panting with its mighty efforts. As it slowly gained speed it came on a lot of tow headed children roosting on a fence, who shouted and waved as the



hind, this gray haired onlooker smiling sadly remarked: "Young America all over. Nothing too swift for them to race against." "Yes, you couldn't find a fitter exemplification of the familiar saying "The child is the father of man' than in that group of children racing against the train. It's but a preliminary heat of the great race that parents are engaged in. As a physician I realize as perhaps you do not." he continued, "the erroneous change that fifty years have made in our national life. People point back to grandmothers and great-grandmother and say

npare them with the women of to-day! How straight they were and how strong, how hardy and how helpful they were, how heartily they ate and how heartily they laughed. They didn't smoke cigarettes and sip cordials and depend on chloral for sleep. They were a different race from the bloodless, dragged out, narcotic-and-stimulanttrue in general and yet it misses the main point by failing to consider the vast difference in the condition under which life is being lived by the man and woman of today. Our ancestry sauntered through life.

Far from the madding crowd's ignoble Their sober wishes never learned to stray; Along the cool sequestered vale of life on they kept the even tenor of their way.

to in earnest what those children did n play; we run a race daily against steam, against electricity and all the modern apand women take to stimulants and narcotics? It isn't depravity. It isn't because we are less of women or less of men than our ancestors. It's because we're keyed up to the straining point all the time, and the nerves won't stand the daily strains and drains without protest. They call the effervescent bravery of the men in liquor 'Dutch courage.' You might as well name the effervescent strength gained by stimulants 'Dutch strength.' It is not strength

at all."

There is a ton of solid fact to reflect on, suggested by the statement just quoted. What are we going to do? This is the age of steam, the age of electricity. We must

But how long can we keep up when we are depending on a false strength? No longer, relatively, than the children kept up their race with the train. What we need is more brawn and less brandy, more blood and better blood. It's as impossible to get strength from stimulants as to hatch a turtle dove from the egg or a mud turtle. Strength of body depends on a pure and plentiful blood current, for science has never advanced a fact beyond the statement of Moses that "The Blood is The Life." But every generation of investigation shows the statement to be true in a wider, deeper and broader sense than was dreamed of in the past. Bad, blood means bad morals. Foul blood and foul living go together. The taint in the blood has an echo in salacious speech, a shadow in corrupt conduct. Side by side with physical breakdowns we see the moral breakdowns we see the moral breakdowns; defaulting cashiers, dishonest clerks, faithless husbands false wives. It all begins THE GREAT RACE. rupt conduct. Side by side with physical breakdowns we see the moral breakdowns; defaulting cashiers, dishonest clerks, faithless husbands, false wives. It all begins with the blood. And any hope of reform must begin with the blood, too. You can't divorce the mental and moral from the physical. There is no special food that feeds the intellectual man, no manna of the mind. The mind is fed or starved as the body is fed or starved. Thin blood and weak nerves shake the throne of reason. Starvation of the blood and nerves drives men and women to mental, moral and physical destruction. It is easy to understand in the light of these facts the reason for the enormous percentage of reason for the enormous percentage of cures effected by Dr. Plerce's Golden Medical Discovery. It begins at the beginning with the blood. It cures practically a wide range of diseases because many forms of disease have their origin in the blood. It is a scientific compound based, not upon theory, but upon the practical, common sense proof that if you purify, enrich, and vitalize the blood you overcome disease in any organ. The "Golden Medical Discovery" heals disease in just this way. It begins first of all to strengthen the body through the blood and every ounce of new blood and pure blood counts against disease. It's like the case of a beggar who may be the prey of parasites. It is no good to attack the vermin until you have cleansed their victim. Make him clean and the parasites leave him. So disease germs cannot stay when the organs they lodge in are cleansed of impurities, when liver and lungs, heart and kidneys, are being fed every moment by a pure stream of rich blood. reason for the enormous percentage ocures effected by Dr. Pierce's Golden Medi-

triumph, is written in tens of thousands of testimonials received from grateful men and women.

Trace was of short duration. As the chine seft the panting little runners bed, this gray haired onlooker smiling ly remarked: "Young America all over, hing too swift for them to race linst." "Yes, you couldn't find a fitter mpilification of the familiar saying The did is the father of man' than in that up of children racing against the train. but a preliminary heat of the great the that parents are engaged in. As a sician I realize as perhaps you do not." continued, "the erroneous change that y years have made in our national life, the ple point back to grandmothers and at-grandmother and say

LOOK AT THEM!

LOOK AT THEM!

LOOK AT THEM!

We straight they were and how strong, whardy and how helpful they were, how ritly they ate and how heartilly they grand they derived and cordials and depend on chloral for sleep, ywere a different race from the blood, dragged out, narcotic-and-stimulanting women of to-day. Now that's all in general and yet it misses the main in the y failing to consider the vast different race from the work life in general and yet it misses the main in the y failing to consider the vast different race onlocker and support of the condition under which life the strange of the lungs, liver only and peleurisy were fast hastening him to the grave. The doctors had given him up to die. The neighbors said, 'he can not live,' 'Oh, I would not care to die,' he said, 'were it not for leaving my dear wife and little child, but I know that I must die,' A brother had presented him with three bottles of medicine;' but, after the doctors had given him up to die and hand banished every wife, I am going to die, there can be no harmony in taking that medicine. I will begin its use at once.' He did begin to use it and at tirst he grew worse, but soon there came a change. Slowly but surely he got better. To-day that man is strong and he had begin to use it and at tirst he grew worse, but soon there came a change. Slowly

"WAS JUST NEARLY CRAZY." "WAS JUST NEARLY CRAZY."

"I received your letters," writes Mrs. John Crozier, Box 52, Morristown, Belmont county, Ohlo. "I wrote you on May 3, stating to you my condition. My face was a solid mass of pimples or red spots, and very sore. I commenced using Dr. Pierce's Golden Medical Discovery about the 3d of April. I also used his 'Pellets.' I added one-half ounce of iodide of potash to the 'Golden Medical Discovery.' just as I read in the 'Common Sense Medical Adviser.' I had taken about two bottles when my face I had taken about two bottles when my face commenced the burning sensation. I was just nearly crazy when I wrote to you. Now I will tell you what I did. I went to our farnily doctor to see if he could give me something to allay the burning. He said he condemned patent medicines and told me not to take any more. He gave me something to apply. Then I received your letter telling me to use a strong suds of warm water and castile soap on retiring at night, and behold, in from ten to twelve days my face was well. Dr. Pierce's medicines are worth more than their weight in ches are worth more than their weight in sold to me. My entire system is built up by them. My face got well so fast that people came to ask what I did. I am daily telling people how Dr. Pierce cured my face."

"EXCRUCIATING PAINS."

Isidore Gross, Esq., of Bayfield, Dekalb county, Mo., writes: "I was out of health more or less for many years, my allments consisting mostly in heart disease, rheumatism, palpitation of the heart, neuralgia, constipation, etc., yet with all these complaints I could be on my feet and do some work. About two years ago another scourge came upon me in the shape of neuralgia of the stomach, and gall stones, which proved more than a match for my broken down constitution. Our home physician said he could not help me and could only give me morphine when the pain came, to ease it. I did not know what to do. The nain in my stomach increased and it generally lasted from two to ten hours, and the most excruciating pains at that. I became alarmed, not knowing what to do. Finally I thought it would not cost anything to write to Dr. Plerce, who advised me to take his 'Golden Medical Discovery' and 'Pellets.' I used his medicines according to directions for five months, and to-day I can say with truth that I sm as well and hardy as any man of fifty-eight years can wish to he."

M. L. Messer, Esq., of Garfield, Lamoille county, Vt., writes: "I had been out of health for about two years. Suffered with pain in head, nervousness, could not sleep, poor apoetite, loss of fiesh; caused by overwork. Doctors did not help me, so I applied to you for advice, and described my case. You replied, advising me to use Dr. Pierce's Golden Medical Discovery and 'Pellets.' I did so and after using one bottle I could sleep better and felt better. After using six bottles of the 'Golden Medical Discovery' and two vials of 'Pellets.' I find my-self gaining in flesh and I am almost entirely cured."

Write to Dr. Plerce if your case is one of those that vary from the ordinary. "Gold-"EXCRUCIATING PAINS,"

ery' and two viais of Petiets, I and myself gaining in flesh and I am almost entirely cured."

Write to Dr. Plerce if your case is one
of those that vary from the ordinary, "Golden Medical Discovery" does its work so
perfectly that it rarely fails to help from
the start. Now and again there are complications that need special advice. Write
to the doctor if your case needs more specific attention. Every letter is held in
strictest confidence. There is no fee to pay.
Write freely and fully.

Don't accept any substitute for Dr.
Pierce's medicines. It's better to depend
on history than prophecy. The promises of
cure made in connection with many medicines are very easy to make. Dr. Pierce's
cures are history. The guarantee of help
for you rests in the heln he has given others, sick, suffering, or helpless. There can
be no good motive to sell you anything in
place of Dr. Pierce's remedies. Whatever
the motive is, it's a bad one, and one you
should distrust. To

ALL OF OUR READERS

camot stay when the organs they louge in are cleansed of impurities, when liver and lungs, heart and kidneys, are being fed every moment by a pure stream of rich blood.

This is only common sense. Few people believe that consumption is curable. It's no use to argue the question. But here's a man who, at 25, was coughing, spitting blood, sweating his strength away at night, his face ruddy with the hectitings of fever. He thinks he has consumption. His friends think so. His doctor has as much as told him so. And so they assume he can't be cured. He takes Dr. Flerre's Golden Medical Discovery, loses his cough, stops spitting blood, gains fiesh, gains strength, forgets he ever was sick, and bids fair to live until he is 30. Will his friends insist when he does die at a good ripe age that he died of consumption. His doctor just to persist in his doctrine that consumption is incurable may still say that after the fifty-five additional years of comfort and happiness consumption inally undermined his constitution and killed him. What of it?

WHO CARES A SNAP

what he finally died of so long as he was saved to live a long, useful, and happy life? It doesn't matter much to us and to our families and friends what we die of when we've lived out our life. Consumption, too, begins in the blood. The first need of every weakly constitution is blood for the servant matter, and blood for the mastermind. It is a notable fact that when every weakly constitution is blood for the servant matter, and blood for the servant matter, and blood for the mastermind. It is a notable fact that when every weakly constitution is blood for the servant matter, and blood for the mastermind. It is a notable fact that when every who will pay cost of mailing as above explained.

HUMILITY AND EXALTATION.

AS SEEN IN CHRIST THEY MEAN ALL FOR HUMANITY.

Sunday School Lesson for December Opens With a Plea for the Concord of Christian Brethren.

SUNDAY SCHOOL LESSON for December 5. "Christ's Humility and Exaltation." Phil. ii., 1-II. By J. E. Gilbert, D. D., LL. D., secretary of American Society of Religious Education.

Him. (John xii., 32.) See Him again when INTRODUCTION.

The apostle Paul experienced the utmos concern for the people who had been brought to Christ by his ministry. He did not trouble himself about their finances, but constantly sought their spiritual welfare. (2 Cor. xi, 28.) Every departure on their part from the path of rectitude was a source of unspeakable pain to him, and every proof of their piety caused him to re-joice. (1 Cof. 1, 4-5. When present he taught, not in their public assemblies only, but also from house to house. (Acts xx. 20.) When absent he prayed and wrote letters, substitutes for oral instruction, all burdened with the intense desire of his great heart. (Rom. i, 2.) The range of the apos-tle's thought toward the church is remark-He treated almost every theme that might concern believers, so that his letters are a storehouse in which may be found all that is needed by the pastor in any age, who watches over any flock of Christ.

HARMONY.

The lesson to-day opens with an urgent plea for the concord of Christian brethren. (Verses 1 and 2.) There is perhaps in hu than that which he makes with the Philip pians on this subject. He declares that his joy would be full if they were in accord, of one mind. He brings them up to that assertion by four considerations—the consolation in Christ, the comfort of love, the fellowship of the Spirit, the mercles and tender regards of the gospel, being to him the highest, and indeed the only, sources of delight. One who had given himself to the ministry at the loss of all other things (Phil. ill, 8), as he had done, longed for the sweet and holy satisfaction that comes through brotherly love. And no wonder, for that was proof of the new life (I John, iii, 14), while strife is an unfalling evidence of remaining sin (James, iv, I), or the ascendancy of the carnal over the spiritual nature. (I Cor., iii, 4) How frequently does Paul in other places (Heb., xiii, I) commend this beautiful trait of brotherly love (Psalm exxxiii, I) and deplore its absence. (I Cor., xi, 28.)

LOWLINESS. pians on this subject. He declares that his

LOWLINESS.

cxxxiii, I) and deplore its absence. (I Cor., xi, 18.)

LOWLINESS.

What is the secret of this harmony?

Does it come and depart without bidding or cause? May it be courted, and won, and cultivated? Paul answers. (Verse 2.) Its chief enemy is valinglory, an exalted estimate of one's opinions and prerogatives. This leads to self-assertion, the resertment of supposed injurles, and strife. There is but one remedy for this: refrain from all action that is promoted by this spirit. (Gal. v. 26.) Still how shall the spirit of vainglory, aiways causing trouble, be dislodged from the heart? It is hardly enough to curb it? Why cultivate the opposite spirit, lowliness of mind, that disposition that prefers others in honor? (Rom. xii, 10.) This humility is of slow growth generally, in some more than others. It will be noticed that the apostle does not urge prayer, but personal effort for its attainment, a kind of teaching not often followed in our day. Divine grace is never a substitute for man's endeavors, but always an aid to them. (Phil. it. 12-13.)

SELFISHNESS.

How shall the spirit of vainglory be suppressed, and this spirit of humility be made to take its place? Looking more deeply into the heart for the springs of being, the apostle answers (verse 4): Men must be unselfish. They must not make their own welfare, their reputation, ease and profit their only concern. They must regard the interests of others, (Rom. xii, 15.) They must feel that in a sense they are keepers of others, the very opposite of that spirit which dominates the unholy man. (Gen. iv. 9.) It was this principle that Jesus sought to unfold in the parable of the Good Samaritan. (Luke x. 34.) It makes every man the servant of every other man (Gal. vi., 2), no matter what the position of the other, but enjoins in particular that they who bear burdens shall be helped (Gal. vi., 2) by those who are strong. (Rom. xv., 1.) Said the lovely Caspers, "I am the servant of all those who need me, to carry their loads and ease their cares." "Who is weak, and I am position that prefers others in honor? (Rom. xii. 10.) This humility is of slow growth generally, in some more than others. It will be noticed that the apostle does not urge prayer, but personal effort for its attainment, a kind of teaching not often followed in our day. Divine grace is never a substitute for man's endeavors, but always an aid to them. (Phil. ii. 12-13.)

SELFISHNESS.

How shall the spirit of vainglory be suppressed, and this spirit of humility be made to take its place? Looking more deeply into the heart for the springs of being, the apostle answers (verse 4): Men must be unselfish. They must not make their own welfare, their reputation, ease and profit their only concern. They must regard the interests of others, (Rom. xii. 13.) They must feel that in a sense they are keepers of others, the very opposite of that spirit which dominates the unholy man. (Gen. iv. 2.) It was this principle that Jesus sought to unfold in the parable of the Good Samaritan. (Luke x. 34.) It makes every man the servant of every other man (Gal. vi. 2), no matter what the position of the other, but enjoins in particular that they who bear burdens shall be helped (Gal.vi. 2) by those who are strong. (Rom. xv., 1.) Said the lovely Caspers. "I am the servant of ease their cares." "Who is weak, and I am not weak," said Paul. (2 Cor. xi., 23.)

It may have seemed to some that such a life is impracticable or undesirable. The Philippians on reading these words of the apostle may have thought, as many do now, that, in a world like this, men must assert

It may have seemed to some that such a life is impracticable or undesirable. The Philippians on reading these words of the apostic may have thought, as many do now, that, in a world like this, men must assert themselves and fight for their own interests, leaving others to do the same. Paul evidently anticipated such objections, for the immediately presented the example of Christ (verses 6 and 7) to sustain his advice. He, the Christ, before incarnation, dwelt in the highest glory (John xvii., 5), entitled to homage as Divine, thought it not improper to accept the worship of the heavenly host, and yet He condescended to make Himself of no reputation (Isa. lili, 3), laid aside all His dignity and wealth (2 Cor. viii., 9), assumed the likeness of a man (John i., 14), and even took the form of a servant. (Matt. xx., 20), "Let this mind be in you," Paul adds (Matt. xi., 29), holding before their thought the one only standard possible of attainment, the end of their holiest endeavor and desire, to which they were constantly called. (1 Peter ii., 21.)

OBEDIENCE.

This humiliation of Christ had a secret, a scurce or spring. It was not without purpose or significance, neither was it limited by personal inclination. This is shown in the eighth verse. He was controlled by the spirit of obedience to a mission. He had been sent on an errand which required selfabnegation for the sake of others. (John x., 11.) His entire earthly life was a constant advance in the work laid upon Him which at the end He declared was finished. (John xvii., 4.) In the accomplishment of that work He hesitated not in the presence of danger, hardship or sacrifice. He did not shrink at the sight of death, even at the death of the cross. That was a part of the test of His obedience as well as a part of the test of His obedience as well as a part of the test of His passage the apostle has opened the very heart of these on of God to make men know what motive prompted when He came into the work. He has a seened to the engerstood in its Oriental sid his

all others unrivaled and alone in honor. (Heb. i., 2.)

REVERENCE.

The last thought in last paragraph is elaborated in verses 10 and 11. The apostle asserts that Jesus shall receive the worship of all created intelligence, in heaven, in earth, under the earth, as foretold by the prophet. (Isa. xiv., 2.) That worship shall be paid on bended knee, the attitude assumed by all inferiors in the presence of streetors, denoting subjection and bumility. (Mark x., 17.) The worship shall be attended by the confession that Jesus is lord, that is, Jehovah of the Old Testament. (Gen. ii., 7) the one promised from the beginning, the covenant-keeping one, (Ex. iii., 15), a confession that shall glorify God by acknowledging and publishing His faithfulness. (Luke i., 68-69.) This worship and confession will not be extorted, as from those who fear the consequences of withholding it, but it will be the glad, soontaneous outburst of hearts (Luke xix., 38), of those who have recognized the glory of Jesus Christ and who desire to pay Him honor. (Rev. xix., 1)

CONCLUSION. (Rev. xix., 1.)

The apostle made such a sudden transition from the practical and perceptive part of the lesson to the doctrinal and predictive that one is in danger of losing the drift of his thought. He desired brotherly love in the Philippian church and in order to that, urged humility. Assuming that some would be Now to accept his advice, he shows the humility of Jesus as the governing quality of His character, and then portrays the future exaltation that will result from His humiliation. The argument is complete and irresistible. See the man of Galliee going about doing good, with no home or honor, (Matt. vill., 29.) blessing all whom He met. See Him now on the mediatorial throne, drawing all men unto Him. (John xii., 32.) See Him again when the ages have passed and His work is done. (Rev. vii., 3-12.) Humility is profitable. It is the price to be paid for honors. (Luke xiv., 11.) It is the condition of concord among men and angels. (Psalm cxv., 1.)

Out of it flows a perennial stream of pure

love, that binds hearts in blessed unity. When men become Christ-like, they live to-gether in peace. CHURCH ANNOUNCEMENTS.

Sixth and Prospect Christian church—Dr. Combs will preach on "The Message of the Snow" in the morning, "Heroes" in the snow in the morning, "Heroes in the evening.

First Congregational church, Eleventh and McGee streets; Henry Hopkins, pastor—Services at 11 a. m. and 7:30 p. m. in the morning recognition service for Rev. Mr. Paul Brown, assistant pastor-elect, with preaching by the pastor, followed by the Lord's Supper. In the evening, service with preaching, by Rev. Mr. Paul Brown.
Gospel Witness, 1208 East Twelfth street;
J. S. Detweiler, pastor—Preaching services at 10:30 a. m. and 7:30 p. m. Bible school for young people taught by the pastor at 3 p. m.

Springfield Avenue Christian church—

3 p. m.

Springfield Avenue Christian church—
Rev. Dr. T. P. Haley will preach both morning and evening. Services at 11 a. m. and 7:30 p. m.; Sunday school at 9:30 a. m.;

Junior C. E. at 3 p. m.; Senior C. E. at 6:30 p. m.

and 7:30 p. m.; Sunday school at 9:30 a. m.;
Junior C. E. at 3 p. m.; Senior C. E. at
6:30 p. m.

Meirose Methodist Episcopal church,
South; Rev. Mr. C. M. Bishop, pastor—
Services Sunday morning and evening at
the usual hours. Morning topic, "Sing a
New Song."

Central M. E. church, South—The pastor. Dr. Hill, will preach at 11 a. m. and
7:30 p. m.

South Prospect Christian church—The
pastor, Walter Scott Priest, will preach at
the usual hours, morning and evening.
Union church, corner of Twenty-eighth
and Cherry streets—Preaching at 11 a. m.
and 7:30 p. m. by Rev. Mr. Henry C.
Brown, pastor. Sabbath school at 10 a. m.;
Y. P. S. C. E. at 6:45 p. m.

Christian Science services will be held
at First Church of Christ, Scientist, on
south side of Tenth street, between Broadway and Washington, Sunday morning at
11 o'clock. Friday evening testimonial
meeting at 8 o'clock.

Memorial English Lutheran church, corner of Sixth and Tracy—The pastor, Rev.
Mr. Edward P. Schueler, will preach at 11
and 7:30 o'clock. Sunday school and Christian Endeavor meeting as usual.

Second United Presbyterian church, corner of Euclid avenue and Fourteenth
street—Services at the usual hours, by Dr.
James White, the pastor. Sunday school
at 9:45 a. m.; young people's meeting at
7 p. m.

Howard Memorial Methodist Episcopal

p. m. Howard Memorial Methodist Episcopal church, Springfield avenue and Cherry street—Rev. Dr. S. Warner will preach at 11 a. m. on "What Must I Give Up in Order to Be a Christian?" and at 7:39 p. m. on "Eternity. Where Shall I Spend It?" Highland Avenue Methodist Episcopal church—Rev. Mr. J. P. Dew will preach at 11 a. m.

church-Rev. Mr. J. P. Dew will preach at II a. m.

All Souls' church (Unitarian), Athenaeum rooms, corner of Ninth and Locust streets-Preaching at II o'clock by Rev. Mr. W. G. Todd. Subject, "The Immortality of Force, the Associations of Force, of Organized Forces, or Human Lives." Sunday school, with original lessons, at 10 o'clock.

First Bantist church-Usual services at First Baptist church-Usual services at

First Baptist church—Usual services at 10:30 a. m. and 7:30 p. m. At the latter hour Dr. Northrop will deliver a sermon in which educators will be interested. Subject, "Famous Educators and Christianity," Our public school instructors have been personally invited.

Clyde Congregational church, Seventh and Brooklyn; Dr. Wolcott Calkins, pastor—Preaching services at 10:45 a. m. and 7:45 p. m.

Bethel mission, Armourdale—Sunday school at 3 p. m. Preaching at 7:30 p. m. by Professor J. Stolbert. Subject. "Satan." Troost Avenue Methodist church, Twenty-sixth street and Troost avenue—Dr. Hawkins preaches at both services.

Dundee Place Methodist Episcopal church, corner of Troost avenue and Fifteenth street—The pastor, Rev. Dr. S. B. Warner, will preach at 11 a. m. and 7:30 p. m.

church—Rev. Dr. W. H. Black will preach Sunday morning at 11 a. m. The occasion is the annual "Harvest Home" service. The church will be decorated with grain, vegetables and fruit.

Fifth Presbyterian church, Twelfth street and Brooklyn avenue—The pastor, Rev. Dr. Irwin P. McCurdy, will preach at 11 a. m. and 7:30 p. m. Morning subject, "The Divine Leading"; evening subject, "Practical Lessons from the Snow." Sabbath school at 9:30 a. m.; Y. P. S. C. E. at 6:30 p. m.; reception of new members Junior Christian Endeavor at 3:30 p. m.

First Presbyterian church, corner Forest avenue and Tenth street; Dr. Horace C. Stanton, pastor—11 a. m., "Vanishing Possibilities of Human Life"; 7:30 p. m., a sermon for everybody—especially yourself. Bible school at 9:30 a. m.; Y. P. S. C. E. at 6:30 p. m.; prayer meeting Wednesday at 7:30 p. m.

Westminster Presbyterian church, corner of Tenth and Wainut streets—The pastor, Rev. Dr. George, will preach morning and evening. Subjects: Morning, "The Claims of Our Country"; evening, "Elijah Fed by the Ravens and the Widow of Zarepath." Sunday school at 9:30 a. m.

Kansas City Theosophical Society, Masonic building—Sunday night subject. "The Necessity for a New Man," by Dr. Rachel S. Tenney, of Kansas City.

First Christian church; Rev. Mr. W. F. Richardson, pastor—Usual services morning and evening. The pastor will preach in the morning on the subject of "Christian Science."

Forest Avenue Christian church—Rev. Mr. A. W. Kokendoffer, the pastor will preach in the morning services, and F. V. Loos will preach at night, closing a successful revival.

Oakley M. E. church, Elmwood and Independence—Regular preaching services at

revival.

Oakley M. E. church, Elmwood and Independence—Regular preaching services at
11 a. m. and 7:45 p. m. Pastor, Rev. Mr.
J. N. Moore. Il a. m. and 7:45 p. m. Pastor, Rev. Mr. J. N. Moore.

St. Mary's church, Episcopal, corner Thirteenth and Holmes streets; Rev. J. Stewart Smith, priest—Low mass, 7:30 a. m.; Sunday school, 9:45 a. m.; high mass, Il a. m., with full choral service and sermon. Evening service, 7:30 p. m., choral service and sermon

St. John's mission (Episcopal), end Independence avenue car line—Sunday school at 10 a. m.; morning prayer, sermon and holy communion, Il a. m.; evening prayer and sermon, 7:30 p. m. Dev. Dr. G. B. Norton will officiate at the morning service.

Norton will officiate at the morning service.

Roberts mission, 106 East Third street—Mr. W. M. Mundell will conduct the services in the evening at 7:39. Sunday school at 3 p. m.

Second Presbyterian church, corner Thirteenth and Central streets: Rev. Dr. H. D. Jenkins, pastor—Services at 11 a. m. and 7:45 p. m. Subject of morning sermon, "My Vows:" evening. "Ask the Past." Sunday school, 9:39 a. m.; Chinese Sunday school, 1:39 p. m.: Junior Endeavor, 3:39 p. m.; Y. P. S. C. E., 6:45 p. m. Prayer meeting Wednesday at 8 p. m. Linwood Presbyterian church, corner Linwood and Woodland avenues: Rev. Mr. Paul Burrill Jenkins, pastor—Services at 11 a. m.. Morning sermon by Rev. Mr. Henry M. Ford. No evening service December 5, except Endeavor, Sunday school, 10 a. m.; Y. P. S. C. E., 7 p. m. Prayer meeting Wednesday at 8 p. m., led by Eider Curtiss.

First Universalist church, 1834 East meeting Wednesday ...
Elder Curtiss.
First Universalist church, 1834 East
Ninth street-Rev. Mr. Charles R. East,
the pastor, will preach at II a. m. Sunday school at 10 a. m. Y. P. S. C. E.

the pastor, will preach at 11 a. m. Sunday school at 10 a. m. Y. P. S. C. E., 6:30 p. m.

Bales Chapel Baptist church. corner Twelfith street and Bales avenue—The pastor. Rev. Mr. W. J. Williamson, will preach at 11 a. m. and 7:30 p. m. Sunday school. 9:30 a. m.; B. Y. P. U., 6:45 p. m. Baptism of several new members at the evening service.

Gospel hall, 1019 Walnut street—Sunday school at 3 p. m.; Bible reading at 3 and preaching at 7:45 p. m., by Donald Ross, evangelist. All welcome, and all free.

Olive Street Baptist church, corner Ninth and Olive streets; Rev. Mr. John R. Brown, pastor—Morning service, 11 o'clock; subject, "A Greek Experiment;" evening service, 7:45, "The Overcoming Life."

First Lutheran church; J. M. Cromer, pastor—Services morning and evening. The ladies of the First Lutheran church hold their annual bazar in the church parlors Wednesday. Thursday and Friday, December 8, 9 and 10, giving turkey dinners each evening at 6 o'clock.

Y. M. C. A.-Rev. Dr. S. B. Warner, pas-

ber 8, 9 and 10, giving turkey dinners each evening at 6 o'clock.
Y. M. C. A.-Rev. Dr. S. B. Warner, pastor of the Dundee M. E. church, will address the men's meeting at the Y. M. C. A. \$10 Wyandotte street, to-morrow afternoon at 4 o'clock, upon "Pivots Points." Mr. A. Zartman will preside. Special music by a male quartette. Noonday service daily except Sunday from 12:15 to 1 p. m. Rev. Or. W. A. Quayle, pastor of the Independence Avenue M. E. church, and his members will have charge of the services next week.

A trip to one of the most interesting and delightful countries in the world is sure to be enjoyable. But when it is conducted by a gentleman of broad culture and deep human interests, a traveler of world-wide repute and experience, a scholar whose varied gifts are at your service throughout the entire trip, what word is strong enough

to describe its pleasure? A journey, taken in this within the : : : : : : :

way, through that land of beauty, lying partly ARCTIC CIRCLE

where the Gulf Stream plays the part of a beneficent foster-mother, and makes life and comfort possible near the North



A journey, we say, through Norway, land of natural wonders, in the company of John L. Stoddard no less a traveler is well worth conthan sidering.

Read further. It is a fact that THE KANSAS CITY JOURNAL has made such a trip possible to every one of its many thousands of readers, FOR AN ABSOLUTELY NOMINAL SUM. There is no reason why every one of them, and you with the rest, should not take advantage of it. Not, of course, a real railroad and steamship journey in the body, for which the majority of its readers would find it impossible to spare the time, but a journey in the spirit, which every one young and old, rich and poor, can take, and-SHOULD TAKE.

Mr. John L. Stoddard, who has described his famous trip to Norway on so many lecture platforms, to crowds of inauditors, has now published in a beautiful book the entire lecture, just as he used to give it.

These lectures of Mr. John L. Stoddard, though offered at this remarkablylow price, in order to introduce to the pub-Stoddard's complete works of travel now being published under his personal supervision, nevertheless contain the same text and number of illustrations as appear in the ten volume subscription which will embody his travel lectures

It is printed on fine enameled paper, from new type, and is illustrated by no less than 128 beautiful half-tone rens of photographs of Norwegian life and scenery. It is the most beautiful publication of its kind that has ever appeared. Mr. Stoddard's eloquent descriptions of scenery, places, people and customs draw you out of yourself, and away over fields, cities, mountains, valleys, rivers and oceans, to the far Norsk land of which he tells you. You FEEL yourself there, The trip does you good. You experience the broadening influence of travel. You gain in sympathy for your brother man, You learn a thousand little facts that you were hitherto unaware of. And the expense of it all? Only TWENTY-FIVE CENTS. Can it be called an expense? No, it is a judiciou

ment, which brings in fortyfold—aye, forty times fortyfold—interest on the outlay.

The conditions on which you take advantage of this offer of THE KANSAS CITY JOURNAL are given below. Read them carefully. They are not hard, they involve but little trouble on your part. When you have fulfilled them, come for the lecture, it will be ready for you. For you, and for thousands of others, who, like you, wish to expand their minds and obtain enjoyment through Mr. Stoddard's exceptional descriptive powers. Come to-day. Don't wait. To-morrow you may have something else to do. Who knows but that you may forget

it? And if you should forget it, be assured you would be sorry that you put it off. Come

These Conditions are Easily Fulfilled-Read Them.

Send or bring to the office of this paper 25 cents (silver, money order or stamps), with your name and full address legibly written on the blank form here provided. No copies of the lecture will be furnished except to those who apply in the prescribed way.

undersigned reader a copy of John L. Stoddard's Lecture on Norway, for which 25 cents is enclosed.	
Street	4

First delivery will be made December 6th-delivered, free of charge, to any part of the United States on receipt of 25 cents. Sample copies can be seen at our office. The Lecture on NORWAY will be followed by that on ATHENS and VENICE. Complete in one

part, containing 121 illustrations, and will be delivered at same price as the Lecture on Norway.

WEEKLY REVIEW OF TRADE.

Business Somewhat More Animated Due to Cold Weather and Approaching Holidays.

New York, Dec. 3.-Bradstreet's to-mor row will say:

"General trade throughout the country has presented rather more animation, owing to colder weather and the approaching hol-While clothing, dry goods, hats thoes and notions, hardware and fancy gro shoes and notions, hardware and fancy gro-ceries have been in a little better demand from both jobbers and at retail in the region tributary to Chicago, St. Louis, Omaha, St. Joseph, St. Paul and Kansas City, the tendency of business has been to slacken. This is noticeable in fron and steel, and in further depression in cotton goods, print cloths having made a new low record in price.

further depression in cotton goods, print cloths having made a new low record in price.

"The lower price for print cloths is followed by a sharp reaction in wheat and a lower price for Indian corn. Oats are slightly higher and coffee has advanced, in addition to which there remains a long list of the staples, prices of which are unchanged.

"The domestic grain trade continues to look with equanimity on the unprecedentedly large quanties of wheat exported from both coasts week after week, the continuation of which is an evidence of an appreciation of the relation of supply to demand by the grain trade abroad."

R. G. Dun & Co.'s weekly review of trade in its issue to-morrow, will say:

"The monthly report of failures shows defaulted llabilities of \$11.510.195 in November, against \$12.700.856 last year. Because of three large failures for \$3,250,000, not due to present conditions, the aggregate in November was only \$1,100,000 less than last year, and except for these would have been smaller than in August, September or October. The decrease in nearly all branches of business shows that payments have been remarkably good, and defaults unusually small. Other evidences of the state of business are convincing, except in speculative lines. Wages have been voluntarily advanced for nearly 20,000 workers in woolens and iron. Stocks are somewhat stronger, having advanced \$1.47 for railways, and \$1.57 for trusts. The true value of American railway stocks is steadily rising with earnings, which for November thus far are 20.9 per cent larger than last year, and \$7 per cent in the same weeks of 1882."

PORT ARTHUR ROUTE.

THE SHORTEST LINE TO TEXARKANA, HOT SPRINGS, SHREVEPORT, HOUSTON SHREVEPORT, HOUSTON. GALVESTON, LAKE CHARLES BEAUMONT, NEW ORLEANS AND PORT ARTHUR.

The only line running a Dining Car south of Kansas City. The only line running through Sleeper from Kansas City to Houston and Gal-

Homeseekers' excursion rates to all points South Leaves Kansas City at 7:30 p. m. daily, Ticket office, 106 W. 9th, H. C. ORR. Gen. Pass Agt

HUGO BRECKLEIN'S Rialto Pharmacy. Rigito Bidg., 9th and Grand Ave. TEL. 1991. Physicians' Prescriptions and Sick-Roo Requisites our Specialty.

We use only the very best materials ob-tainable in our prescription department. Our system of triple checking in filling prescriptions practically renders mistakes

first hand or in the secondary market, but mail orders were somewhat more numerous, the aggregate result quite gratifying to sellers. In staple cottons there is less activity than in other lines. In print cloths there has been a number of bids registered for extras, at 2½c for February to April deliveries, but sellers will not part with the goods for such late deliveries at this price.

Thirty-five Companies Under a Ban same weeks of 1892."

Dry Goods.

New York, Dec. 3.—A flurry of orders, the direct result of the announcement of the reduced prices in cotton prints and other lines, is recorded in the dry goods market. This, however, it is believed, is not a radical movement for better trade so much as the release of orders which have been held for the announcement of the threatened reductions. Store traders were not so much in evidence as was expected to-day, either at

Are rivaling those of the Southeast. Send 2 cents postage for handsomely illustrated descriptive pam-

D. J. PRICE, G. P. A., I. & G. N. R. R., Palestine, Tex.

Furnishes Electric Light, Arc or Incandescent, and Electric Power. Office, 706 Wall St., Kansas City, Mo.

Edison Electric Light & Power Company.

All kinds of Electric Light and Power Service. Satisfaction guaranteed. Telephone 2593.

MISSOURI 1815 Independence Ave.

